

Insaan Banne Ki Fikar Kare

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Bismillahirrahmanirrahim

**HAJRAT HANZALAH (RD) KAATIB AE
WAHI THE.**

Hajrat Hanzalah (rd) jalil-ul kadar sahabi the, ye un Sahaba me se the jo wahi ko likhne wale the, jab Nabie Karim ﷺ par wahi nazil hoti, aur quran sharif nazil hota, to Nabie Karim ﷺ ne kuch Sahaba (rd) ko muqarrar kiya huva tha, Nabie Karim ﷺ unme se kisi ko bulvate, aur unko wahi ke alfaz sunate, aur vo unko likh liya karte the.

Vo farmate he ek martaba me raaste se guzar raha tha ke Hajrat Abu Bakr (rd) se mulaakat ho gayi, salam duva huvi, Hajrat Abu Bakr (rd) ne mujh se puchha

Hanzalah kiya haal he? me apni dhun me magan tha, mene apni ussi dhun me jawab diya, Hanzalah to munafiq ho gaya.



Hajrat Abu Bakr (rd) ne farmaaya ye tum kiya keh rahe ho, kaise munafiq ho gaye? Unhone ne jawab diya ke ham Nabie Karim ﷺ ki majlis me jaate aur bethte he, to vaha hamare dil ki ye haalat aisi hoti he ki hamare dil Allah Taala ki taraf mutavajjeh hote he, jannat, jahannam, aur aakhirat ka dhiyan paida hota he, goya ham unko apni aankho se dekh rahe he, aur Nabie Karim ﷺ ki baate aur Allah Taala ki yaad dil me baith jaati he.

Lekin jab ham majlis se uthkar ghar jaate he, aur apne biwi bachho se milte he, aur kaam-kaaj me lag jaate he, to hamare dil ki vo kefiyat jo aap ki majlis me taari huvi

thi, vo khatam ho jaati he, ye
nifaq ka hi kaam to ho gaya,
lihaza me to munafiq ho gaya.



SAHABA KAISE FIKARMAND LOG THE.

Sahaba (rd) ke maqam ka andaza lagaye,
unse koyi nek amal chhuta nahi, aur koyi
gunah ka kaam bhi nahi kiya, sirf itni si
baat thi, ke dil ki vo kefiyat baaki nahi rahi,
jo Nabie Karim ﷺ ki khidmat me rehti he,
to inko fikar ho gayi, ke me munafiq to
nahi ho gaya, hamara ye haal he ke hamare
amal chhut jaaye, namaze nikal jaaye,
jamat nikal jaaye, gunah ho jaaye, to bhi
ham nek ke nek hi he, koyi fikar nahi,
Sahaba (rd) ka ye haal tha amal ko to
chhodo, sirf dil ki kefiyat badli, to is par
unko fikar lag gaayi, ke me to munafiq ho
gaya.

UNKA THIKANA NABIE

KARIM ﷺ KA DARBAR THA.



Hajrat Abu Bakr (rd) inpar hairan ho rahe the, ke tum ye kiya baat keh rahe ho, lekin jab Hajrat Hanzalah (rd) ki ye baate suni, to khud Hajrat Abu Bakr (rd) ko bhi apni fikar lahiq ho gayi, aur farmaaya tum jo kefiyat bataa rahe ho ye baat to mere saath bhi pesh aati he, me bhi Nabie Karim ﷺ ki khidmat me jaata hu, to mere dil ka haal aur hota he, aur jab bahar aata hu, to vo kefiyat baaki nahi rehti, to chalo dono milkar Nabie Karim ﷺ ki khidmat me jaate he aur puchhte he hamari ye haalat kaisi he? Chunanche dono Nabie Karim ﷺ ki mulaakat ke liye chal pade.

Jab dono Hajraat Nabie Karim ﷺ ki khidmat me hazir huve, to dakhil hote hi Hajrat Hanzalah (rd) ne farmaaya Ya

Rasulullah! Hanzalah to munafiq ho gaya, Hajrat Hanzalah (rd) ne farmaaya ya Rasulullah! jab ham aap ke paas aate he, to hamare dil ki kefiyat



kucch aur hoti he, Allah Taala ka dhiyan aur tasavvur hota he, aakhirat ki fikar hoti he, jannat aur jahannam goya hamare saamne hote he, lekin jab ghar jaate he, biwi bachho se milte he, aur apne duniyavi kaam dhando me mashgul ho jaate he, to aksar baate bhool jaate he.

FARISHTE BISTARO PAR AAKAR TUMSE MUSAAFA KARE.

Jab Nabie Karim ﷺ ne Hajrat Hanzalah (rd) ki ye baat suni to Nabie Karim ﷺ ne farmaaya kasam he us jaat ki, jiske kabje me meri jaan he, yani (Allah Taala) agar tum hamesha ek hi haalat me raho, yaani jis haalat me tum meri majlis me rehte ho,

to Allah Taala ke farishte tum se bistaro par aakar musaafa kare, lekin Ae Hanzalah ye waqt-waqt ki baat he, ye nifaq ki baat nahi, ke kisi waqt ek haalat, aur kefiyat jiyaada dil par taari rehti he, aur kisi waqt vo kefiyat baaki nahi rehti, lihaza isse ghabrane ki koyi baat nahi, aur ye koyi nifaq ki baat nahi, isse tumhara koyi nuksan nahi.



HAR WAQT KHALISH AUR KHATAK DIL ME REHNA CHAHIYE.

Ye ajeeb o garib hadees he, aur isme itne majamin chhupe huve he.

Pehli baat jo is hadees se malum hoti he, vo ye ke Sahaba (rd) ko har waqt fikar lagi rehti thi ke pata nahi hamari kiya haalat he? Issi fikar ka naam “taqwa” he.

Mere Pir Dr Abdul Haai (rh) farmaaya karte the “taqwa” ke maane he “Khalish”

aur “khatak” ke, pata nahi mera ye amal durust ho raha he, ya nahi, ye jo “itminane kamil” hota ye bada khatarnaak mamla hota he, aakhri waqt tak aur marte dam tak adami ko ye fikar rehni chahe ke pata nahi me sahi raaste par hu, ye sahi he ya galat? ye fikar Sahaba (rd) ko lagi huvi thi, aur issi fikar ne unko bulandi ke kis makam par pohcha diya tha.



Dusra sabak is hadees se ye mil raha he, ke Nabie Karim ﷺ ne Hajrat Hanzalah (rd) ko jo tasalli di, isse ye baat malum huvi, ke deen ke andar dil ki jo kefiyat aur haalat he vo asal maksud nahi he, balke asal maksud amal he, agar amal durust, aur Allah Taala ki raza ke mutabiq he to “inshaallah” najat hogi, ab aaj kal jahil piro aur fakiro ne ye baat mashur kar di he, ke dil jaari hona chahiye, aur dil dhadhkna chahiye, yaad

rakhe iska shariat tariqat, aur tasavvuf se koyi talluq nahi, asal maksud amal durust hone chahiye.



Teesra sabak jo is hadees se mila vo ye ke ba-jahir aisa lag raha he ke jab Nabie Karim ﷺ ne Hajrat Hanzalah (rd) se farmaaya ke 'agar tumhari ek jaisi haalat, har waqt rahe to farishte tum se aakar musaafa kare', isse baaz logo ko dhoka ho gaya ke insaan ki kamil haalat vohi he, ke jis me farishte us se aakar musaafa kiya kare, yani adami Allah Taala ki yaad me is darja mashgul, va madhosh rahe ke isko kisi doosri chijh ka khayal hi na aaye, baaz log dhoke me pade huve he.

**INSAAN KE LIYE INSAAN REHNA KAMAL
KI BAAT HE, FARISHTA BANNA KAMAL
KI BAAT NAHI.**

Khub samajh lijiye Maulana Yaqub

Nanotvi (rh) ne is hadees ki tashrih me badi ajeeb baat irshad farmaayi he, ye baat sahi nahi ke vo kaamil haalat he, jisme farishte aakar musaafa



kare, aur Hajrat Hanzalah (rd) is waqt jis haalat me the vo nakis (kami) haalat thi, agar unki haalat nakis thi to phir Hajrat Abu Bakr (rd) ki haalat ko bhi nakis kehna padega, (nauzubillah) halaake Nabie Karim ﷺ ke baad Hajrat Abu Bakr (rd) se afzal makhluk is duniya me paida hi nahi huvi, lihaza ye haalat jo in dono Hajraat ki thi, vo kamil haalat thi.

isliye ke Nabie Karim ﷺ ka ye farmaana ke 'farishte aakar tum se mausafa kare' ka maqsad ye tha ke agar har waqt Allah Taala ki taraf dhiyan rahe, aur kisi aur taraf dhiyan hi na jaaye, to phir tum insaan nahi rahoge, farishte ban jaavoge,

aur insaan ke liye kamal ki baat
yahi he ke vo insaani takaazo
ke saath rahe, agar farishte
ban jaye, to ye kamal nahi, balke
ye tumhara nuksan he.



Nabie Karim ﷺ ne unko tasalli dete huve
farmaaya ke tumhe ghabrane ki koyi
zarurat nahi, isliye ke tum is waqt jis
haalat me ho, yahi tumhara kamal he, aur
yahi insaaniyat ka kamal he, aur jo
farishto vali haalat, jisme kisi aur chijh ka
dhiyan hi na aaye, vo tumhare liye kamal
ki baat nahi he, vo farishto ke liye kamal ki
baat he, tumhare liye kamal yahi he ke
Allah Taala ki taraf bhi dhiyan rahe, aur
iske saath dusre kaam bhi anjaam dete
raho, jo tumhare faraaiz me se he, yani
Allah Taala ke huquq ke saath bando ke jo
huquq tumhare saath vabasta kiye huve
he, unhe bhi adaa karte raho to ye kamal

ki baat he, na ye ke tum farishte ban javo, aur Allah Taala ke sivah kisi aur chijh ka dhiyan hi na aaye.



GALBAE HAAL KI KEFIYAT MAKSUD NAHI.

Ye jo baaz buzurgo se manqul he vo subah se shaam tak 'istigraaq' ki haalat me rehte the, yaha takke apne bachho tak ko nahi pehchante the, jaise Shaikh Abdul Quddus Gangohi (rh) ke baare me mashur he, ke unke pas unke bachhe aaye, aur aakar salam kiya, to aap ne unhe pehchana nahi, aur un bachho se puchha ke tum kaun ho? Unhone kaha ke ham aap hi ke to bachhe he, to ye Allah Taala ki yaad me is kadar masgul the, ke bachho ko bhi nahi pehchan rahe the, ye galbaaye haal ki kefiyat he, aur ye deen me maksud nahi he, ye Hajraat apne galbaaye haal me

maajur he, aur ye kefiyat
tamanna karne ki chijh nahi
he, tamanna karne ki chijh
vohi he jo Nabie Karim ﷺ ki
sunnat he.



Nabie Karim ﷺ par kabhi istigraq nahi
taari rehta, tamanna karne ki chijh aur
insaaniyat ka kamaal ye he ke jihad bhi ho
raha he, aur raat me namaz ke liye khade
he aur pav me varam bhi aaraha he, aur
Hajrat Aisha (rd) ke saath daud lagaai jaa
rahi he, ye he kamal, aur yahi insaaniyat
ka takajaa bhi he, lihaaza is baat ki
tamanna mat karo ke farishte ban jaaye,
are adami banne ki fikar kare, aur jab
adami banne ki khwahish aur fikar
karenge to insaaniyat ke jo takaaje he,
unko bhi anjaam dega.

HAR WAQT ALLAH TAALA KI TARAF DHIYAN RAHE.



Albatta itni baat zaruri he ke kaam to sab karo, lekin aksar waqt Allah Taala ki yaad aur dhiyan rahe, bas ye he maksud, ye jo tariqat aur tasvvuf me riyazate aur mujahadat karaye jaate he un sab ki manzile maksud yahi he ke Allah Taala se nisbat haasil ho jaaye, aur ye nisbat kiya he?

“Nisbat” ye he ke aksar awkat Allah Taala ki taraf dhiyan rahe, jisko baaz Hajraat kasrate zikar aur davame taat se taabir karte he, zaban se kasrat ke saath Allah Taala ka zikar ho, aur dil me Allah Taala ka dhiyan ho, aur Allah Taala ki ibaadat me jiyaada waqt guzre, aur koyi gunah sarjaad na ho, bas issi ka naam nisbat he.

Aur jab ye nisbat haasil ho jaati he, to phir

us shakhs ki ye kefiyat ho jaati he, vo daftar me kaam bhi kar raha he, vo biwi bachho se hans bol bhi raha he, aur dusre dunyavi kaam bhi kar raha he, lekin Allah Taala se uska rishta aur talluk bhi juda huva he, aur issi ka naam nisbate baatini he, aur issi ko husule nisbat bhi kehte he.



Issi ko sufiyae kiram mushada kehte he, 'Mushada' ka matlab ye he ke Allah Taala ki sifaat aur Allah Taala ki yaad dil me jam jaana, baaz log mushada ka ye matlab samajhte he ke Allah Taala ka 'didaar' halaake is duniya me Allah Taala ko koyi nahi dekh sakta, aur kisi ne nahi dekha, Hajrat Moosa (al) bhi nahi dekh paaye, lihaza Allah Taala ko to nahi dekh sakte, lekin Allah Taala ki taraf dhiyan ban-jaata he ke me jo kaam kar raha hu, vo Allah

Taala ki marzi ke mutabiq ho raha he ya nahi? Allah Taala hume bhi ye kefiyat aur dhiyan nasib farmaaye, aameen.



DIL KI SUYI ALLAH TAALA KI TARAF HO.

Ye kefiyat aisi he jo kehne sunne se samajh me nahi aati, lekin hota ye he ke jab insaan kasrat se Allah Taala ka zikar karta he, aur Allah Taala ki ibaadat me lagaa rehta he to phir Allah Taala ki yaad aur dhiyan insaan ke dil me pevast ho jaati he, ye ek kefiyat he aur insaan issi me chal phir raha he, aur dusre kaam bhi kar raha he, lekin uske dil ki suyi Allah Taala ki taraf hoti he.

Jaise aap ne compass dekha hoga, iski suyi hamesha north ki taraf hoti he, isko chahe jis taraf bhi ghumavo, firavo lekin iski suyi hamesha north ki taraf hi hoti he issi tarah is dil ki suyi bhi Allah Taala ki taraf mud jaati he, aur adami kahi bhi jaaye, aur

adami kisi bhi haalat me ho,
aur chahe vo tanhaai me ho, ya
logo ke darmiyan ho, lekin
uske dil ki suyi Allah Taala ki
taraf mudi huvi he, bas issi ka
naam nisbate batinah he. Allah Taala ham
sab ko ye nisbat ataa farma de. Aameen.



HAATH KAAM ME AUR DIL ALLAH TAALA KI YAAD ME.

Lekin is nisbate batina ke ye matlab nahi
he, ke istigraq taari ho gaya, aur kisi taraf
dhiyan hi nahi jaata, aisa nahi, balke
zarurat ke mutaabik dusri chijho ki taraf
bhi dhiyan jaata he, aur insaan dusre
duniyavi kaam bhi karta he, lekin dil ki
suyi hamesha Allah Taala ki taraf lagi rehti
he, jaise kisi ne kiya khub kaha he 'haath
to kaam kaaj me laga huva he lekin dil ka
talluq Allah Taala se juda huva he', bas
Allah Taala ye kefiyat ataa farma dete he,

aur ye kefiyat na to bayan karne se haasil hoti he, na sunne se haasil hoti he.



iski misal aisi he jaise kisi shakhs ko achanak koyi pareshsani ya gum lahik ho gaya, maslan baccha sakht bimar ho gaya, ab din raat issi pareshani me mubtala he, lekin issi pareshani ke aalam me khana bhi kha raha he, aur dusre duniyavi kaam bhi kar raha he, lekin zehen issi taraf laga huva he, ke bachha bimar he, ya koyi khushi ki khabar sun li, aur uske natije me isko itni jiyaada khushi huvi ke dil o dimag par khushi chha gayi aur ab vo issi haalat me khana bhi kha raha he, logo se mulakate bhi kar raha he, lekin dil par khushi ki ek kefiyat he, vo apni jagah par barkarar he.

ZABAN PAR ZIKAR PEHLI SIDI (LADDER) HE.



Bilkul issi tarah Allah ki yaad Allah ka dhiyan dil me pevast ho jaata he, is waqt vo duniya ke saare kaam kar raha hota he, lekin uske dil ki suyi Allah Taala ki taraf lagi huvi hoti he, bas yahi maksud he isko chahe nisbat keh lo, ya isko mushada keh lo, ye sab sufiyae kiram ki istilahat he, lekin Hajrat Thanvi (rh) farmaaya karte the in sab istilahat ke phero me mat padna.

Haasil ye ke insaan Allah Taala ke zikar ki practice kare, aur uski pehli sidi (ladder) zabani zikar he, ke chalte phirte, uthte bethte, Allah Taala ka zikar jaari rahe, jab ye zikar jaari rakhta he, to aahista-aahista vo zikar dil ki taraf muntakil hona shuru ho jaata he.

baaz log kehte he sirf zaban se zikar karne

se kiya haasil? Jab dil me zikar nahi, baat ye he ke jab tak zaban par zikar nahi hoga, to phir dil me bhi zikar nahi aayega, isliye zaban se zikar karna ye pehli sidi he, isliye chalte phirte zikar karne ki aadat daalo, mashaq karne se ye chijh haasil ho jaayegi ‘inshaallah’ Allah mujhe bhi, aur aap ko bhi is par amal karne ki taufiq ataa farmaaye. aameen.



Islahi Khutbat Urdu/23 se majmun ka khulasa lipyantaran kiya he.